

America

September 3, 1949

Volume 81

Number 22

A CATHOLIC REVIEW OF THE WEEK

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SEP 1 1949

LABOR DAY: 1949

American unions are still in the union business.

Benjamin L. Masse

TITO'S YUGOSLAVIA

A quick glimpse at the satellite that left its orbit.

Clement H. de Haas

MR. ACHESON'S WHITEWASH

When shall we be through muddling through?

James F. Kearney

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Let Love Come Last
Revolt in San Marcos

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THEATRE

FILMS

PARADE

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CORRESPONDENCE

The Ferjencik incident

EDITOR: On his arrival in the United States, General Mikulas Ferjencik, former Minister of Interior of Slovakia, was detained by the Federal authorities on suspicion of being a Communist—a charge brought against the General by the Slovak organization in the U. S. To the defense of the General came Dr. Jan Papánek, according to whom General Ferjencik had only punished the fascist elements in Slovakia and was guilty of no act of aid to the Communists.

I must disagree with Dr. Papánek. As Minister of the Interior, General Ferjencik must bear the responsibility for the reign of terror in Slovakia from 1945 to 1947. During these years thousands of Slovaks were imprisoned without trial, and thousands more were deported to slave-labor camps in Russia. The imprisonments occurred by permission of General Ferjencik.

The people imprisoned and deported were not fascists; they were simply anti-Communists who did not wish their country to become a Russian colony. Hundreds of Slovak non-communist patriots who fought against the Germans were among them.

General Ferjencik was also responsible for the imprisonment of two Slovak bishops—Bishop Vojtasak and Bishop Buzalka.

Whatever the outcome of the Ferjencik incident, it has served one purpose: it has broken the conspiracy of silence concerning the communist terror in Slovakia from 1945 to 1947. The regime in Slovakia at that time was not democratic. Conditions differed deeply from those prevailing in Bohemia and Moravia in which, during those years, there was still relative freedom and the people still hoped to overcome the danger of complete communist control. In 1945 Slovakia was already a communist-controlled country; the communist police worked closely with the Russian secret police and terrorized the people, who had no protection of law.

Under General Ferjencik the Slovak press was forbidden to mention any act of terror perpetrated by the communist police. He himself dictated absolute silence about the deportations and refused any comfort to relatives of deportees. Some of these deported people, however, survived and miraculously escaped, and they came back to tell the terrible story of the Russian camps.

The memory of the people who were imprisoned and deported without trial is still alive in Slovakia. The man who was the most powerful political figure in that country at that time should certainly bear the responsibility for his crimes.

New York, N. Y.

ELENA BURR

What George forgot

EDITOR: Let George Lincoln Emerson (pseud.) come out from under that table he's dusting and marry the girl who thinks he looks so cute down there.

In four or five years he might then be able to write intelligently on the subject of housekeeping. It's not the ironing, George, it's the little creatures darting in and out and around the ironing board in danger of death by third-degree burns, or at least a permanent brand somewhere. It's not the washing, George, it's the eighteen-month-old who opens the Bendix door and comes swimming to the front of the basement (where you are folding yesterday's output) on the crest of a hot wave—followed by nine pounds of today's wet wash. It's not the dish-washing, George, it's the fact that during the solid hour it takes to clean up after that five-minute breakfast, the three-year-old beats the two-year-old (or *vice versa*) over the head with a well-made potato-masher; the milkman forgets to lock the gate and all the ambulatory members dash out into the alley; three children are locked in bloody combat over two doll buggies, and a baby howls for his ten-o'clock feeding.

You, George, in the cool quiet of your clean little kitchen, know not whereof you speak.

It's not the work; it's the steady pressure of these little "extras" which beats the housewife into the complaining hag to whom you feel so happily superior.

Chicago, Ill. KATHARINE MANN BYRNE

Judicial experience

EDITOR: Recently you mentioned (AM. 8/13/49, p. 510) that only two of our Supreme Court Justices had had judicial experience.

Haven't you forgotten Black and Murphy, both of whom had police court judgeships (if that is a qualification)?

Newark, N. J. ROBERT E. MOORE

(No. *We don't regard a term in the police court as judicial experience.*—EDITOR)

The proof-reader nodded

EDITOR: The drop in our agricultural exports from the levels of the war and post-war periods must be noteworthy indeed if "experts in the Agricultural Department estimate that foreign wheat demand will not be more than 250 or 300 bushels annually over the next five years" (AM. 8/27/49—"Mounting cost of farm supports"). Did the editor perhaps drop six naughts in the waste-basket, making the number of bushels mere hundreds instead of hundreds of millions?

New York, N. Y.

MARY ALLIS

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AMERICA. Published weekly by the America Press, 70 East 45th Street, New York 17, N. Y. September 3, 1949. Vol. LXXXI, No. 22. Whole No. 2103. Telephone MUrray Hill 3-0197. Cable Address: Cathreview. Domestic, yearly \$6; 15 cents a copy. Canada, \$7; 17 cents a copy. Foreign, \$7.50; 20 cents a copy. Entered as second-class matter, April 15, 1909, at the Post Office at New York, under act of March 3, 1879. AMERICA. A Catholic Review of the week. Registered U.S. Patent Office.



Toward the deadline in steel

On August 23, Philip Murray began answering the steel industry's argument against worker demands for 1) a wage increase, 2) a pension system, 3) security benefits. For the rebuttal the Presidential fact-finding board allotted him three days. After he has finished, the industry will have the same amount of time to reply. Then on August 30 the board is scheduled to make known its findings and recommendations to the President. Approximately two weeks later, on September 14, the no-strike, no-lockout truce expires. Our guess at the moment is that there will be a strike. The whole trend of the industry case before the board suggests that steel management will not budge an inch from its original refusal to grant the union anything beyond the modest medical-insurance program which U. S. Steel offered to discuss with Mr. Murray. One of the industry's spokesmen said significantly that strikes are "a hell of a good way" to work out labor-management disagreements. It was statements like these which led the N. Y. *World-Telegram*, under the heading, "A Sorry Performance," to say editorially on August 22:

Industry has been done a harmful disservice, we believe, by the conduct of some of its leading spokesmen before the Presidential fact-finding board in the steel industry dispute.

A few months ago, Cyrus Ching, head of the Federal Mediation Service, said that labor comes much better prepared to the collective-bargaining table than does management—an observation which the steel industry has now underlined by what the *World-Telegram* calls its "poor tactics" before the fact-finding board. In the event a strike does occur, the steelworkers can today count on support which they previously had no reason to expect. In labor-management disputes, the public is led to take a stand as much by the manner in which the parties conduct themselves as by the arguments they bring to support their case. If the public concludes that the steel industry is more willing to accept a strike than the United Steelworkers are to call one, the industry spokesmen before the fact-finding board have only themselves to blame.

Empty chair in Europe's Council

It is ludicrous, but ludicrous, this French resistance to Winston Churchill's proposal that the new German Federal Republic be admitted at an early date to the Council of Europe. For months before the opening of the current Strasbourg Assembly, French spokesmen had belabored the British for their "indifference to the unification of Europe." But when Churchill said on August 17 that "a united Europe cannot live without the help and strength of Germany," and that the question of Germany's admission could not wait until the next regular session of the Assembly, French ardor cooled like vegetables in a deep freeze. Yes, agreed Messrs. Schuman and Bidault, the Council of Europe's future depends on the cooperation of the German state, but Germany must go through a period of probation before she can be deemed worthy to associate with the other nations of

CURRENT COMMENT

Western Europe. The logic for which the French are famed seems to have deserted them in face of their atavistic fear of Germany. They have been insisting of late that the Western line of defense should be, not the Rhine, but the Elbe. How could such a defense line be maintained without the active cooperation of the Germans? The French are worried about the nationalism displayed in the German election campaign. They should realize that with the formation of the German state there is little hope of curbing that resurgent nationalism by direct intervention. There is a good chance, however, of neutralizing it by taking advantage of the desire of the West Germans to be accepted as partners in a unified Europe. The Bonn constitution provides for such development. From now on, German nationalism can best be controlled by the obligations the Germans assume within the framework of the Council of Europe. Let them, by all means, work out their probation, but *within* the European family, subject to the remaining controls in the Occupation Statute.

Suppressed report on China

Another suppressed report on China, one which apparently had not been considered important enough to make the White Paper, has given critics further opportunity to point an accusing finger at the State Department. On August 20 Representative Walter H. Judd, of Minnesota, made public a military intelligence appraisal of the Chinese Communists. As early as 1945 this document expressed certain conclusions that would have dictated an entirely different policy in the Far East. After two years of observation, several unnamed military analysts had recognized that the Chinese Communists held the same concept of "democracy" as the Soviet Union and that the Chinese Communist Party was part of the Communist International. They foresaw that the Soviet Union planned to establish Russian-dominated areas in Manchuria, Korea and North China, and that China could not exist as a strong nation without the natural resources of both Manchuria and North China. Had these conclusions been weighed carefully in 1945, when they were presented to the State Department, the present catastrophe would have been preventable. The charge made by Mr. Judd that the State Department deliberately suppressed the report is grave in its implication that our Government, in explaining the failure of its policy in China, has refused to give the whole picture. Mr. Acheson, on

August 24, strongly denied such an implication. He explained that the document cited by Congressman Judd was an inaccurate summary of the report by military intelligence. The full report was not printed in the White Paper, simply because it added nothing substantial to the picture.

Wanted: a positive policy

Even though the summary of the intelligence report cited by Congressman Judd was inaccurate, the hard fact remains that it all too accurately foretold the present situation in China. Manchuria, part of Korea and all North China are now Soviet-dominated. Furthermore, this inaccurate summary of the military intelligence report was corroborated at the time by many non-governmental authorities. All this, however, is now water over the dam. At the present time we are formulating what is to be a new and presumably better Far Eastern policy. It is of the utmost importance that we do not repeat the expensive mistakes of the past half-dozen years. There is some reason to fear that the State Department has not made a very happy beginning. The competence of the three-man advisory board which is to collaborate with government agencies in determining our future line of action in the Far East is severely challenged in an article appearing elsewhere in this issue of AMERICA. We can only hope that the doubts expressed by the writer of the article have less substance in fact than seems to be the case.

People's democracy" vs. "fascist Tito"

The reason for the fourteen-month old struggle between Tito and Stalin is clear enough. Tito does not want his country to become just another colony of the new Russian empire. Stalin had hoped to bleed Yugoslavia of its considerable natural resources in order to bolster the faltering Soviet economy. Relations went from bad to worse, until Stalin found it necessary to threaten the direst consequences. In the language of Aesopian double-talk, the people of Yugoslavia have been directed to use their "democratic" right of assassinating Tito or at least of violently overthrowing him. Just what will be the outcome is anybody's guess. If Stalin doesn't lose his head entirely, there will be no direct invasion of Yugoslavia. Such an extreme measure might touch off a world war, for which the bruised and battered Soviet Union is ill-prepared. The Kremlin crowd would prefer to

"bore from within" among the rank and file of the Yugoslav Communist Party. To date, they have discovered no effective appeal to the Yugoslav people, who have proved that they can be just as un-Marxist as the Russian leaders in the matter of national spirit. Tito's popularity is based on the fact that he wants Yugoslavia for the Yugoslavs, and not for Stalin & Co. At the present moment, the best strategy for the Russian top command appears to be a waiting game. For one thing, it can try to maneuver Tito into the position where he must attempt a political alliance with the Western Powers. The hope of the Soviet leaders is that the rank-and-file Yugoslav Communists would not support Tito in such an alliance with bourgeois nations. A more effective threat to Tito's security is the economic isolation of Yugoslavia from the Cominform bloc. According to the Soviet way of thinking, the Western Powers will be afraid to trust Tito far enough to pull him out of his economic embarrassments. Then, when the Yugoslav economy becomes sufficiently depressed, a "people's democratic revolution from below" will know what to do with "the fascist renegade, Tito."

The not-so-beautiful Soviet life

Back in the 'thirties, Stalin promised the exhausted Russian people that when the five-year plan was completed, life in the Soviet Union would be beautiful. As the fourth five-year plan draws toward a faltering close, the Soviet paradise still remains a very elusive will-of-the-wisp. In the Soviet Union today, a worker must toil two hours to earn enough money for a loaf of bread, an entire day for a pound of meat, and two months for a woolen suit which the average American could buy after three days' work. One reason for this is the very low level of productive efficiency in the Soviet Union. Colin Clark, world-renowned economist now associated with the Australian Government, has made an extensive study of the economic development in forty countries from 1800 to 1947. France shows up two-and-one-half times better than the Soviet Union. Great Britain is four times better. And the United States has gone more than eight times as far as the Soviet Union. Statistical research of the kind which Colin Clark has attempted is extraordinarily difficult. His findings, however, have been supported by independent projects of the United Nations and of our own Federal Reserve System.

Labor and Federal aid to education

In its concern for social welfare, labor has favored Federal aid to equalize educational opportunities. AFL President William Green re-emphasized that support in a message on August 23 to the annual convention of the American Federation of Teachers, an AFL affiliate, meeting in Milwaukee. There is need of Federal funds to raise teachers' salaries, said Mr. Green. There is also need, he insisted, for Federal funds to provide services to all school children "without discrimination for any reason." To see that equal justice is achieved in the distribution of Federal aid, the 8,500,000 members of the AFL "count on the cooperation of your union," Presi-

AMERICA—A Catholic Review of the Week—Edited and published by the following Jesuit Fathers of the United States:

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Business Office: 70 EAST 45TH STREET, NEW YORK 17, N. Y.

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Circulation Manager: MR. HAROLD F. HALL

dent Green told the teachers. Their legislative representative, Miss Selma M. Borchardt, told them even more plainly what labor thinks of the discriminatory Barden Bill. She deplored the confusing—and tendentious—use of the slogan “separation of Church and State” as being completely irrelevant, and said that labor wants a bill making welfare benefits available to all children, regardless of whether the school they attend is publicly supported or not. The CIO took a similar stand. At an informal conference called by Representative Lesinski as chairman of the House Committee on Labor and Education on August 22, James B. Carey, CIO Secretary-Treasurer, urged prompt action on a Federal-aid program that would furnish auxiliary services—health, transportation and school lunches—without discrimination. Labor recognizes that the anti-Catholic, anti-Negro, anti-American Barden Bill is hostile to the American tradition of fair play.

No still, small Voice

With brisk and businesslike dispatch and a minimum of debate, the House of Representatives on August 16 voted an extra \$11,500,000 for the Voice of America program, thus raising by 133 per cent the appropriation it had approved for that program in July. This was cheering news for the State Department, which had asked for the extra money, since on previous occasions the Voice of America had almost as rough a time in the halls of Congress as its programs had among the ether waves east of the Iron Curtain. What turned the trick seems to have been the testimony of Lieut. Gen. Albert C. Wedemeyer and Charles W. Thayer, chief of the State Department's international broadcasting division. Lieut. Gen. Wedemeyer stated plainly that the Voice had played a vital role, both in China and in Europe, in the psychological warfare that is “our first line of defense.” Mr. Thayer testified that Russian jamming of the program had been stepped up tremendously since April 25 last. AMERICA, reporting this step-up in the jamming (5/21, p. 252), mentioned that 150 Russian stations seemed to be engaged in it. Mr. Thayer testified that present estimates placed the number at 1,000. If the American transmitters suddenly switched to another wave-length, the jamming often came in on the new frequency in a matter of seconds. This, said Mr. Thayer, required on the part of Russia “a network of listening posts” and a “system of intercommunication between the jammers and remote monitors.” In other words, the Soviets are making a mighty effort to prevent the Voice from getting through. The House got the point: the Voice is hitting the Russians where it hurts. The extra appropriation breezed through. The House here showed a firm grasp of the fact that the American talent for advertising is able to cope with communist propaganda—and sell its goods.

B.A.'s and babies

In reply to our query (7/26, p. 452, “A ‘revolution’ we needed”) as to whether graduates of Catholic women's colleges were doing better than those of non-Catholic colleges in the matter of children, Sister Mary Canisia,

S.S.N.D., of Mount Mary College, Milwaukee, sent us a copy of an article she published in the June *American Catholic Sociological Review*. According to Sister M. Canisia, the College of St. Elizabeth, N. J., (class of 1923) ranks fourth in birthrate among the 69 colleges studied by the Population Reference Bureau's 1948 survey, with 1.85 children per married graduate. Since not all married graduates reported, the real figure is probably a bit higher. (An average of 2.6 children per family is regarded as the minimum for replacement.) Rosary College, River Forest, Ill. (class of 1923), was first in the group of married graduates reporting, with 3 per graduate. St. Mary's, Ind., (class of 1938), reported 2.16 per married graduate. Graduates of 1938 would hardly have completed their families yet, especially when the four war years are taken into account. Mount Mary reports its graduates according to the year of their marriage. Those married in 1930 had, as of July, 1949, an average of 5 children apiece; those married in 1931 had 4. The 1940 group averaged 2.9; the 1941 group, 2.5. The Mount Mary figures are more encouraging than some of the others; but the picture is still unclear.

Radio pots of gold doomed?

Do you feel like a criminal when you tune in on “Stop the Music,” “Break the Bank,” and other radio give-away shows that promise infinite riches for a little luck? You ought to, said the Federal Communications Commission on August 19, when it banned such radio and television programs as being in violation of the U. S. Criminal Code on lotteries. After October 1, says the FCC, no licenses will be renewed, no construction permits granted to broadcasters who feature these aerial games of chance. Over fifty shows, which annually give away prizes and merchandise to the tune of \$4 million, are hanging on the ropes after this blow, and it seems doubtful that they will answer the bell for the next round. This, however, will hardly be due to a KO administered by the FCC. For one thing, it is hotly disputed whether determination of program-content falls within the competence of the Commission. Broadcasting companies say that's what the FCC, in banning give-away shows, is actually doing; FCC says No, we're only applying existing criminal law. Even if the FCC is not exceeding its charter, the way its *fiat* was reached is enough to carry the dispute to the courts. There are seven members on the FCC; only three voted to ban the shows; one dissented and three abstained. Eventually, the courts will have to decide; and what with the current sensitiveness about freedom of expression, of thought, etc., it seems sure that the courts will not decide to ban the get-rich-quick programs. It is the responsible broadcasters who will surely see that give-aways are taking the turn into the dead-end street that traps all national fads such as pee-wee golf and bunion derbies. And about time, too, because these programs debauch real entertainment, deprive many a legitimate artist of a livelihood, and are threatening to be a most malnourished pabulum for infant TV. There will be more singing than groans if and when the music is really stopped.

Reform for contemplatives?

Those who cherish the purely contemplative side of Catholic life must surely have been somewhat surprised by a report on August 16 from the Rome correspondent of the N. Y. *Herald Tribune*. Knowing the power of prayer, the Catholic reader must have raised an eyebrow at the statement that plans were in an advanced stage for a reform designed to make cloistered religious groups "more effective" in our present world struggle. For financial or other reasons, some "severe rules" were to be modified; isolated convents were to be gathered into federations; the permanent confinement of the cloister was to be modified or, under certain conditions, even to be removed. Now there are elements of truth in this report, elements admitted even in the denial of plans for sweeping reform issued on August 19 by the Rev. Arcadio Larraona, Under-Secretary of the Congregation for Religious. Modern conditions, Father Larraona said, call for some modification of the rules of cloister, to allow nuns to go out for medical and dental treatment. For economic reasons in certain countries, the Holy See advises a relaxation of the enclosure rule to allow the nuns to engage in teaching and the like, that an income might be provided. Again, for reasons of finance or where there is a decrease in the number of vocations, Father Larraona states that there is a tendency towards a very limited federation of communities of nuns, with due respect had for their original constitutions. He emphasizes that in these cases reform is never imposed and the essentials of contemplative life are always maintained. Those heavily engaged in distracting active labors for God are the first to thank Him for the continued preservation in the Church of the life of contemplative prayer.

Masses for Labor Day

The idea of making religion a part of Labor Day is rapidly "catching on," if we are to judge by the incomplete reports of Labor Day Masses now coming in. ACTU, the Association of Catholic Trade Unionists, is sponsoring its sixth annual Labor Day Mass at St. Patrick's Cathedral in New York, with Msgr. John M. A. Fearn, Rector of St. Joseph's Seminary, Yonkers, N. Y., the preacher for the occasion. Columbus, Ohio, will see Bishop Michael J. Ready presiding at a fifth annual Mass in St. Joseph's Cathedral, with the Rev. Wilfrid Parsons, S.J., head of the political science department at the Catholic University of America, preaching. A solemn high Mass is scheduled for St. Andrew's Church in Bayonne, N. J., at which Rev. Thomas J. Darby of New York will speak. In San Diego, Bishop Charles F. Buddy will preside and deliver the sermon at an open-air Labor Day Mass there. Msgr. John P. Boland of Buffalo, N. Y., former head of the New York State Labor Relations Board, will preach in Holy Name Cathedral, Chicago. In Gary, Indiana, ACTU is arranging a first Labor Day Mass in the National Guard Armory with Msgr. John A. Sullivan the celebrant and our own Father Benjamin L. Masse, S.J. preaching. It is inspiring, indeed, to see the ever growing number of workers who take the day dedicated to them and offer it to God.

WASHINGTON FRONT

The coming weeks will be extremely critical ones in charting U. S. foreign policy. Here, as of today, are the views of top foreign-policy makers in their approach to the decisions which lie ahead:

Britain: Our top State Department people scarcely envision a foreign policy which is not built around a continuing alliance between this country and England. On the military side, the war plans that are always in readiness are pegged on use of British bases in Britain, the Middle East or elsewhere. Our highest State Department people insist this country must help to keep Britain from going down economically. They see the British crisis as the most serious turn in world affairs since the war's end.

But these officials insist, too, that the chief remedy for Britain's economic ills lies chiefly at home: a longer work-week for Englishmen; lower production costs to enable that country to compete more successfully in world markets; devaluation of the pound sterling; perhaps curtailment of some of Britain's extensive social services.

These suggestions will scarcely make pleasant listening for Foreign Secretary Ernest Bevin and Sir Stafford Cripps, Chancellor of the Exchequer, when they arrive here shortly. Sharp statements by certain British officials show the deep resentment in England that the United States should be talking of "imposing terms" in return for help provided. Yet the truth is that U. S. officials would regard as a useless palliative any help we might provide if Britain does not take steps regarded as fundamental and essential.

There's a still-vocal isolationist band in Congress which opposes helping Britain. But the odds are that Congress will support any reasonable program.

China: Our policy remains one of negativism—"Maybe something will turn up." But men outside the Government who are well versed in Far Eastern affairs insist we may lose all in Asia if we do not move quickly. Our government is set bitterly against Chiang Kai-shek, and it will not help him—so it has been helping nobody. There has been some talk of feeding funds to various warlords who could harass the Communies. There has been talk of Congress voting a fund which the Administration could use at its discretion to aid anyone in the Far East who would fight communism effectively.

Top U. S. officials say the problem is not China now, but the Far East. They base their hope for some handy miracle to stop the Communists on a growing nationalism in that area. They hope the Communists cannot assimilate all they have gnawed off in China.

Yugoslavia: Our top State Department people rate the Tito-Stalin break the best omen in foreign affairs since V-J Day. Whatever help we give Tito will not be given because we think he loves us, but because he seems to have a deep hatred of Stalin.

CHARLES LUCEY

Anglo-American talks

The dollar crisis which is bringing Britain's Foreign Secretary and Chancellor of the Exchequer to Washington next week is much less exciting and newsworthy than the gutter quarrel between Stalin and Tito. It is, however, scarcely less serious.

If the sound of discord in the Soviet bloc rings pleasantly in Western ears, the possibility of an Anglo-American break brings equal joy to the Kremlin.

That the Marshall Plan and the Atlantic Pact have dealt a smashing blow to the imperialistic ambitions of Soviet Russia should be obvious now even to the blindest isolationists among us. The Kremlin, by actions as well as words, has conceded as much. The moment ERP began to function, Soviet Russia mobilized all its resources of propaganda and all its undeniable capacity for sabotage to harass and impede it. Such success as ERP has so far achieved it has achieved in spite of the Cominform's efforts to block it.

Now, the men in the Kremlin, whatever else we may think of them, are not fools. From the very beginning they have known that the best way, the only certain way to hamstringing ERP, to undermine the Atlantic Pact, to destroy the whole Western policy of containing communist expansion, was to drive a wedge between Britain and the United States. Even when Stalin was pushing the buttons last year which led to anti-Marshall Plan strikes in France and Italy, he knew that these maneuvers, while not without nuisance value, would not be decisive. He realized very well that he could not wreck American policy in Europe until he first neutralized Britain. For Britain is the keystone of the policy which began with the Truman Doctrine, grew with the Marshall Plan and culminated in the Atlantic Pact. Without Britain as a partner, the U. S. policy of quarantining Soviet aggression would certainly collapse.

Hence Soviet strategy has been directed toward promoting a break in Anglo-American relations. So far the strategy has failed. It has failed for a number of reasons: because the self-interest of both countries dictates friendly, cooperative relations; because the Kremlin hates the British Labor Government and the British Labor Government despises the Kremlin; because Soviet fifth columnists have been stymied in their efforts to gain control of the British and American trade-union movements; because both Britain and the United States have a long tradition of civil rights which instinctively sets them against any form of totalitarianism.

All these are strong links in the chain which binds the two English-speaking nations together. Up till now, as we said above, the Kremlin has not been able to smash them.

Yet, as history shows, that chain is not unbreakable. With some groups of our people, and for pretty good reasons, Britain has never been very popular. She is bound to be less popular now when our relationship with her costs money. As the dollar crisis has deepened, the American press has become increasingly critical and emotional. Among other things, it has given substance to Soviet charges that the Marshall Plan is only a dis-

EDITORIALS

guised form of dollar imperialism; that all along the United States intended to interfere in the domestic concerns of the Marshall Plan nations and to impose on them an economic system that they do not want. Now the British press has begun to reply in kind. A good many things have been said these past two weeks, on both sides of the Atlantic, which had better been left unsaid.

In this increasingly tense atmosphere Messrs. Bevin and Cripps will sit down next week to discuss Britain's monetary woes in particular, and the monetary woes of the sterling bloc in general, with Secretary of State Acheson and Secretary of the Treasury Snyder.

If these admittedly difficult talks are to be successful, the chief participants, and the experts at their elbows, must insulate themselves from the bitter charges and undisciplined emotionalism which are currently polluting the atmosphere. They will do this the more easily if both the British and the American press exercise the all too neglected journalistic virtue of restraint. What we want during the critical days of the Washington conference is a large volume of facts and not more than a tiny trickle of half-informed, contentious editorializing. If this seems too difficult to some of our circulation-conscious papers, let them remember that the divisive stories they write will be read on the streets of Moscow, as well as on the streets of London and New York. Such stories may or may not give discomfort to Britain; they will certainly give comfort to the Kremlin. They will encourage it to hope that it may yet wreck the unity on which rest our security and the security of the West.

Alternative to strategic bombing

The one-sided discussion of the moral and military implications of our atomic war policy continues unabated. We call it one-sided because neither the National Security Council nor the National Defense Establishment has deigned to reply to the mounting criticism of what seem to be our present plans in case of war with Russia: an immediate atomic blitz of the major Soviet cities.

It is rumored that Walter Lippmann and Hanson W. Baldwin are being investigated for their attacks in the *Atlantic Monthly* on what Mr. Baldwin calls "the dominant U. S. strategic concept." We rise to observe that it is not the gentlemen themselves but their arguments which should be investigated, not only by our political and military planners, but by the American people as well. For all of us are involved. Throughout the world we Americans are being pictured as callous baby-killers

in whom Hiroshima and Nagasaki destroyed all respect for the lives of the innocent.

It is becoming easier for Americans to judge both the military expedience and morality of strategic, i.e., long-range city bombing, as more and more of its qualified critics come forward. The latest to take his place beside Admiral Gallery, Lewis Mumford, Walter Lippmann and Hanson Baldwin, is Stuart B. Barber of Arlington, Va.

In communications to the *Washington Post*, Mr. Barber has called upon the National Security Council to determine first of all the objectives which our country should seek to achieve in war. This is a political decision, to be arrived at by civilians, with military advice, of course. It must precede, because it must govern, our military planning. Is our objective the total destruction of the enemy by the annihilation of his population and the obliteration of his cities? Or is it to bring about early surrender by achieving intermediate objectives, such as the paralysis of his transport and the cutting-off of such vital supplies as oil?

In the hope of finding useful lessons for the future, Mr. Barber does not hesitate to reopen the painful question of our decisions to bomb Hiroshima and Nagasaki.

Were Hiroshima and Nagasaki necessary? No, says Mr. Barber. Japan's military power was dependent on her civilian economy, and that depended upon two vulnerable means of transport—her coastal railway system and her shipping. When we captured Luzon in January, 1945, we cut Japan off from her supplies of oil. Exhaustion of reserves was only a matter of months. After that, her already crippled air force could not have defended her shipping and rail transport. Our carriers, submarines and B-29's could have paralyzed Japan's military production by paralyzing her transportation.

By the winter of 1945-46 Japan could thus have been forced to surrender, unconditionally, through the very intolerability and hopelessness of her position, made visible to all. All this without dropping a single bomb on a city or factory, without the sacrifice of a single additional Marine on a beachhead, without selling out China at Yalta, without atom bombs, and with less casualties than were actually sustained.

We now face a Power, continues Mr. Barber, whose predominant weaknesses are likewise in transport and in oil. Are we, he asks, going to learn the lessons, or "are we going again down the same old street?"

Mr. Barber believes that we can strangle any enemy by means of his transport if we will but concentrate on that as our sole end and objective, "ignoring the temptation to murder and burn along the way."

With Mr. Barber's technical discussion of the balanced use of land, sea and air forces to achieve that end we are not especially concerned. We are intensely interested, however, in his presentation of what looks like a morally defensible alternative to the inevitable slaughter of the innocents which seems to be implicit in the concept of strategic atomic bombing. We are interested in his proposals because it seems they can be fitted into a national war policy which the moral-minded can readily approve. We are interested because,

unlike a campaign of universal indiscriminate destruction, or a campaign whose objective is occupation, it preserves our ability to remain at peace with the enemy people while fighting the diabolical government which enslaves them, and its arms of power.

In his communication, dated August 17, Mr. Barber touches on what we believe is really at the bottom of the growing opposition to strategic atomic bombing—traditional American concern for the fundamental moralities. Let his words serve henceforth as the touchstone in this whole discussion, and as AMERICA's justification for taking part in it:

We cannot maintain a schizoid detachment between our military power and our moral power—except through a kind of "double-think" which contains the seeds of our disintegration. We must plan our military power to reinforce our moral standards, not to sell them out.

We believe most Americans agree. Let them make themselves heard.

Casting out the devil

The Washington, D. C. press broke the story first: "Priest Frees 14-Year Old Boy Reported Held in Devil's Grip." The following day most of the metropolitan papers in the country carried the report. *Time* gave it a spread, and soon the country was buzzing not a little over one of the very few fully authenticated cases of diabolical possession and exorcism in U. S. religious history. The facts in this extraordinary case are not here being adjudicated; they are taken as reported. It seems certain that the boy manifested all the classical signs of real diabolical possession. Be that as it may, the widespread interest in the case gives occasion for these remarks on possession, exorcism and on what may perhaps be the significance of this particular case in the United States of today.

Christian and Catholic thought has from the very beginning held that there is a Satan, who has his minions, in the shape of fellow fallen angels and perhaps of lost human souls. God, for His own august and gracious ends and purposes, allows these devils at times to indwell within human bodies and use them as instruments. Christ Our Lord is prime witness to these two truths; the Catholic Church down through the ages has reiterated that witness by her mode of action when faced with diabolical possession.

What is that mode of action? It is the rite of exorcism. The word itself means simply an adjuration or command; when used in its ecclesiastical sense it means a solemn command issued by a priest in the name of God that the evil spirit depart from the body of the possessed.

Surrounding the actual prayers of the exorcism are some twenty prescriptions by which the Church guards against rash presumption that the case is really one of possession, assures the decorum of the exorcism, heightens the efficacy of the priest-instrument through whom God's power will work, and seeks to win lasting spiritual good for the once-possessed person and for all concerned.

These prescriptions are, briefly, as follows. Great caution is to be taken to determine that there is real possession and not merely some natural, if strange, disease. The priest who exorcises must be of blameless life, humble and courageous, and he must prepare for the task by extra prayer and fasting. Anything that savors of superstition has to be absolutely avoided, and medical aspects of the case are to be left to the physicians. The possessed person is to be encouraged to help with the exorcism by disposing himself through prayer, fasting, confession and Communion, and resignation to God's holy will. The exorcism should take place in a church, but if there are good reasons for holding it in a private house, witnesses (preferably members of the family) must be present—this is especially mandatory if the possessed person be a woman. The evil spirit must not be questioned idly, but the prayerful commands must be read with faith, humility and fervor and with a consciousness of power and authority. Relics of the saints and holy water are to be used, but the Blessed Sacrament must not be brought near the possessed one, for fear of profanation. If necessary, the rite is repeated until liberation from the evil spirit is won.

As these directions indicate, the fact that a person is possessed by the devil by no means implies an evil life on the part of the possessed. God may use even the most spotless one for His own purposes.

But what can God's purpose possibly be in allowing a human being, made after His own image and likeness, to be subject to what seems a degrading, horrible and foul domination by an evil far beyond our power of imagining?

Perhaps for that very reason. Because the horrible nature of evil is so far beyond our ken, there is always the danger that we will begin to ignore and then deny something with which we have had little contact. We need at times to be shocked awake to the realization that there is sin, and that there are diabolical powers who instigate to sin.

Actually, man of the twentieth century ought not need anything preternatural to convince him of the existence of evil, and of more than merely the evil that human brains can devise. How else can the mass exterminations, the cremation ovens, the gas chambers, the bestial concentration and slave-labor camps be explained, save by saying that more than a human brain conjured them up?

But we forget, we forget. And the secularist mind does more than forget—it still childishly prattles about the innate goodness of man, who needs nothing but education (purely secular, of course) in order to live in sweet brotherhood with all his fellows. A little and, in all likelihood, innocent fourteen-year-old boy has been the battle-ground of titanic forces. His strange history will be read by millions of his fellow-Americans. If they shrug it off with a sophisticated sneer, they will have missed what may well be a God-sent reminder that evil is a horrid fact. Those who do not sneer, but who consider and pray, will deepen their conviction that there is no evil that God's mysterious, loving Providence cannot, in the long run, draw good from.

Homework for parents

During the school year which begins next week, more than three million students, from the kindergarten level to the graduate school, will jam every inch of space to be found in the nation's privately financed Catholic school system.

Almost the same number of parents, in sending their sons and daughters to Catholic schools, are acknowledging a solemn obligation to provide for the education of their children. They are, at the same time, exercising their parental right to choose a means of education in accord with the end for which, by God's blessing, the children were brought into the world. This duty and this right belong to parents not only by the natural law, but also by divine positive law, which is the source from which the Church derives its mission of education. For centuries now the Church and the family have worked together in the education of Catholic youth. This cooperative method of exercising rights and discharging duties the late Pius XI once described as "the Church placing at the disposal of families her office of mistress and educator, and the families, eager to profit by the offer, entrusting their children to the Church."

Not that the Church believes that the mere act of sending their children to a religious school absolves parents from further responsibility. Quite the contrary. The Church has always insisted that even the best school is unable to handle the job of education without parental help and cooperation. After all, school is in session only a small part of each day and only five days a week. Neither can the school reach the efficiency expected of it if certain conditions for learning, controllable only at home, are not fulfilled. The good influence that the teachers exercise in school can be nullified by counter-influences at home.

Hence, there is need for a realization by parents of the need for cooperation with the school in the process of formal education. Parents have to provide, outside of school hours, that essential supplementary training known as domestic education.

Domestic education is neither new nor complex, although it may be time-consuming and nerve-racking for those who must give it. Essentially it embraces the elements involved in rearing a Christian family—some positive and constructive, like order, discipline and good example in the home; others negative or preventive, like supervision of the social and leisure activities proper to the age of the child. At times it may be necessary to remove children from dangers that threaten them; always, the parental authority should be exercised to forewarn and forearm them against the seductions and errors of the world.

It is well for fathers and mothers to remember that the out-of-school education of their children is certainly going to be looked after—if not by parents in the home, then by God-knows-who outside the home. And parents will find that this "homework" is no drudgery, but is rather the key to the peace and happiness that mark the truly Christian family.

Labor Day: 1949

Benjamin L. Masse

ON THE FIRST MONDAY OF SEPTEMBER, the year being 1882, some ten thousand organized workers paraded up Manhattan's famed Broadway as far north as Union Square. That marked the beginning of the first celebration of Labor Day.

History records that the father of the idea was a man named Peter J. McGuire. At the time McGuire, who later became a major figure in the labor movement, was general secretary of the Central Labor Union of New York. One evening, so the story goes, he arose at a meeting of the Union—the exact date was May 8, 1882—and suggested establishing a national labor holiday. The idea caught on at once. Quickly it spread from New York to cities and States where unionism had struck root. In 1884 the fledgling American Federation of Labor called for the national observance of Labor Day. Ten years later, during the second administration of Grover Cleveland, the Congress made it official. It declared the first Monday of September a legal holiday in honor of American labor.

Unlike many other innovators, Peter McGuire lived to see his dream come true. After long years of service to the labor movement, during which he organized the carpenters' union and helped to found the AFL, he died in 1914 and now lies buried in Camden, New Jersey. Every year a few old-timers—very few—visit his hallowed but unsung grave.

If Peter McGuire could return today, he would find a good many things pretty much the same in the world of labor, including the historic jurisdictional dispute between the carpenters and machinists. He would also notice some startling changes. Though he would find his original formula for Labor Day—parade, picnic and swelling floods of oratory—still doing service in many parts of the country, he would perceive that it was by no means universally followed. To strengthen their conviction that they and their trade unions are a valuable and important part of American life, many workers feel that they no longer need a holiday in their honor. They still welcome the holiday, of course, but instead of parading down Main Street to impress the general public, thousands of them now pack the family in the old (or not so old) jalopy and head for the country. Thousands more go to the beach, or ball park, or—and would this surprise Peter McGuire!—to the tennis court and golf links.

Nor is this all that would surprise the Father of Labor Day. Before many of these thousands set off for the country, or the beach, or the ball park, or start batting balls across a net or smaller balls over sand traps and water hazards, they stream into Catholic churches, in New York and Chicago, in Gary and Bayonne, to assist at special Labor Day Masses and to listen to sermons

If Peter McGuire, the father of the idea of Labor Day, came back to the world of 1949, what changes in labor philosophy and achievement would he find? AMERICA's industrial-relations editor, in the story of Peter McGuire, compares today's labor trends with those prevailing in 1882.

inspired by the social encyclicals of the Popes. Perhaps if Labor Day Masses had been celebrated when he was a young man, and Catholic labor schools had functioned and the Association of Catholic Trade Unionists had been established, Peter McGuire would not have spent his first years in the labor movement as a Socialist.

For a Socialist he once was; indeed, he was the last of the prominent socialist labor leaders of his day to become a convert to business unionism. He was only thirty-one years old when Adolph Strasser, President of the Cigar Makers' Union, explained in 1883 to the U. S. Senate Committee on Education and Labor what the new unionism of "pure wage-consciousness" was:

Q. You are seeking to improve home matters first?

A. Yes, sir, I look first to the trade I represent; I look first to cigars, to the interests of men who employ me to represent their interest.

Chairman: I was only asking you in regard to your ultimate ends.

Witness: We have no ultimate ends. We are going on from day to day. We are fighting only for immediate objects—objects that can be realized in a few years.

By Mr. Call: *Q.* You want something better to eat and to wear, and better houses to live in?

A. Yes, we want to dress better and to live better, and become better citizens generally.

The Chairman: I see that you are a little sensitive lest it should be thought that you are a mere theorizer. I do not look upon you in that light at all.

The Witness: Well, we say in our constitution that we are opposed to theorists, and I have to represent the organization here. We are all practical men. (Senate Committee on Education and Labor, *Report*, 1885, I, 460. Quoted by Commons and Associates, *History of Labour in the United States*, II, p. 309.)

So the "practical" men gave up their theorizing. They abandoned sundry ideologies to pursue higher wages and shorter hours. They accepted the capitalistic system. Proceeding as opportunists, they strove, by organizing the unorganized, to win for the workers an ever bigger piece of the private-enterprise pie.

Would Peter McGuire, appearing on the scene today, see any change in the philosophy of "pure and simple" unionism as his friends and associates, Sam Gompers and Adolph Strasser, expounded it?

He would note immediately, of course, that American labor was again divided as it was in the days of his youth. Would he see in this split a real conflict of thought, such as divided the Knights of Labor from the new forces which eventually resulted in the founding of the AFL? Probably not. His experienced eye would notice signs of industrial organization in the AFL and the rudiments of craft organization within the CIO. Above all, he would mark the identity of aims, as reflected in the reso-

lutions of the national AFL and CIO conventions; and his ear would detect the familiar tones of Gompers whether William Green was at the microphone exhorting the AFL or Philip Murray was on the rostrum spurring on the CIO.

Is that all Peter McGuire would see?

I wonder.

As we look over the world of American labor today, can we not detect some trends away from pure and simple unionism? Sam Gompers believed in a certain amount of political action, enough to achieve the negative purpose of keeping hostile legislation off the books. He did not look to the state to raise the status of American workers. That was the job of the workers themselves, and their tool was collective bargaining. By their united strength they would win a fair share of the wealth they helped to produce.

It is clear now that the Great Depression, which decimated the ranks of organized labor, dealt a blow to Gompers' pure and simple unionism. Both branches of labor today support unemployment insurance, minimum wages, social security and other measures designed by government to raise the living standards of the workers. Surely, Peter McGuire would not fail to observe this departure from business unionism.

Nor would he miss the change that is occurring in Gompers' sacred political formula: "Reward your friends and punish your enemies."

Labor spokesmen argue that the AFL's Labor League for Political Education (LLPE) and the CIO's Political Action Committee (PAC) are nothing more than Gompers' formula dressed up in modern attire. Are they? Certainly, both groups have as their aim the defeat of their political enemies and the election of their friends. But are the men behind LLPE and PAC concerned only with warding off hostile legislation? Is their goal the purely negative one which Gompers set for labor's political activity?

As a man who knew his way about the world of ideology, Peter McGuire, *redivivus*, would hesitate a long time before answering yes. He would see at once that labor wants government to intervene *positively* in the economic system. In his day most men regarded depressions as natural disasters, no more to be avoided than earthquakes or cyclones. He would mark a great change today in labor's thinking on this point. He would hear new slogans about maintaining full production and full employment. And he could not help noting that labor has come to the conclusion that, although private economic groups can and should do a great deal to level off the economic peaks and valleys, they are not sufficient unto themselves. Only the government can do certain things that have to be done if depressions are to be avoided.

Does labor perceive that if it uses collective bargaining, with management cooperation, as an instrument to promote full production and employment, and if the government uses its powers to attain the same goal, a new kind of economic system may come to exist? Granted that it would be a system of private enterprise, in the sense that public ownership played a minor role in it, would it

be the private enterprise the country has always known and which both wings of labor earnestly support?

Pondering the problem, Peter McGuire might well suspect that labor was moving, quite unconsciously, away from pure unionism to the ideological battle grounds which it foreswore so many years ago.

Business unionism has taken labor a long way. It has shot holes in the Marxian dogma that under capitalism the lot of the workers is bound to become worse and worse. It has exploded that other Marxian myth, that workers and employers are in the nature of things irreconcilable enemies. Yet, seemingly, it has failed, failed in the sense that time has proved it not wrong but inadequate. Many labor leaders now admit that business unionism cannot provide that security of income without which life in a money economy becomes intolerable. My guess is that Peter McGuire would be surprised but not disturbed by this development. His own experience taught him the truth of the Roman poet's insight: "Times change and we change with them." What he would see now that he could never have seen as a young man is that the alternative to pure unionism is not necessarily socialism, any more than the alternative to nineteenth-century capitalism is the totalitarian state.

What the Father of Labor Day would think of the Stalinist fifth column in American labor is easy to guess. Like most of the men who built the AFL, including those who flirted with one or the other brand of socialism,

McGuire was an idealist and a democrat. And he loved America. He would abominate the totalitarian tyranny of Moscow. The character of the man being what it was, he would not have been able to rest until he had driven Stalin's puppets from the



honest ranks of American labor. The prospect that this may happen before the year is out would cheer him. We can imagine him discussing, as CIO leaders are discussing today, the strategy which the Communists will be ordered to follow at the November national convention. Will Bridges, Gold, Emspak and the rest of them freely take their unions out of the CIO, or will they force the CIO to expel them? For all his abhorrence of dualism, McGuire would welcome the split however it happened. It would obviously be temporary. He would see at once that the Communists, forced to fight under their own banner, would rapidly lose the support they now enjoy by virtue of the CIO label. Before long, all the members they led away into their bobtailed movement would be safely back in the CIO.

Peter McGuire would applaud, too, the decision of the AFL and CIO to join forces and launch a new world federation of free trade unions. (Would he see in this, as some optimists do, the first positive step toward organic unity in American labor?) Once the world scene had been explained to him—and it would take some explaining—he would be proud that the heirs of Gompers, and the heirs of the old Socialists, too, are staunchly

supporting, with men and money, the Marshall Plan and the Atlantic Pact. He would see the international issue for what it is—the age-old issue of freedom vs. slavery; and having spent his life fighting to free workers from the petty tyranny of autocratic businessmen, he would not hand them over, bound as they were never bound by American industry, to the totalitarian state.

What special word would Peter McGuire have for American trade unionists on Labor Day, 1949?

I think he would tell them, first of all and above all, that they must keep their ideals bright and pure. He would recall that their movement was founded on brotherhood and born of a deep thirst for justice. If they sought material things, they should never forget that they sought them not for themselves but as a means to higher and nobler ends. He would warn them, as we all have to be warned, of the insidious temptation to make a dishonest penny and of the raging lust for fame and power.

I believe, too, he might have a word for employers. He might remind them that they are dealing with one of the few trade-union movements in the world which still believe in and defend a system of private enterprise, and that they ought to thank God for it. And in his blunt way he might ask what folly it was that led them to ride the wave of postwar reaction which gave us the Taft-Hartley Act.

Many of us, nervously watching labor-management relations shift from the market place to politics, would like to hear the answer to that one. The question suggests the big cloud that will hang over Labor Day this year, even though the sun is shining.

Tito's Yugoslavia

Clement H. de Haas

CONDITIONS IN YUGOSLAVIA TODAY are the product of war and revolution. Some two million died, either in the guerrilla fighting against the Germans or from bombardment, from the savage internal feuds or disease. Also there was great destruction of property. After the war, the Yugoslav Communist Party, headed by Marshal Tito, established complete control and set about the creation of a communist state based on the teachings of Marx and Lenin. In 1947 the Party launched its own five-year plan designed to transform Yugoslavia by the end of 1951 from a predominantly agricultural country with a large majority of peasant farmers, into a modern, industrialized state with a high output and a well-organized industrial proletariat. By January of this year 70.5 per cent of the five-year goal had been achieved, and it is likely the rest will be completed by the year's end.

The shops in Belgrade, now all nationalized, have little in the windows, and the quality of the goods is inferior by Western standards. Both food and clothing are rationed, with first priority to the industrial worker.

Outside Belgrade, in the countryside, the Tito Gov-

ernment is seeking to eliminate the individual peasant farmer and to substitute a system of village cooperatives. "Revolution is revolution," said Tito. "We are liquidating capitalism and naturally we must not only liquidate it in the towns, but also in the villages."

Peasant proprietors—still a substantial majority—are not being summarily evicted, but the state subjects them to heavy taxes, demands large deliveries of produce at controlled prices, and withholds new equipment; so that, sooner or later, the peasant proprietor can only move out or pool his land in a cooperative farm.

I went to one of these cooperative farms, about sixty miles north of Belgrade in the fertile black-earth plain of the Voivodina. It covers some 800 acres, and nearly 100 families have now joined. Members are all former landless agricultural workers or peasants with small holdings. They receive special aid from the state in credit, seed and farm equipment, and are paid chiefly in kind—that is, in wheat, corn and so on, according to the amount of work done. Work is assessed by the farm committee under a communist chairman. The members are free to dispose of their surplus produce over and above the needs of their families, either by selling it in the open food market, or by handing it to the state at the controlled price and receiving in return coupons for clothes and other industrial goods at reduced rates.

Before turning to the question of Yugoslav relations with the West, let's look at the Stalin-Tito conflict.

Practically all Yugoslav officials whom I found willing to discuss this subject gave as their opinion that the attitude of the Cominform is a reminder that there can be only one supreme dictator, only one supreme Power in Eastern Europe, and only one Communist Party, that which takes its orders from Moscow. And then there is, last but not least, the question of the forming of a Macedonian state, which Tito so strongly opposes. Mr. Laurentiev, the former Soviet Ambassador, pointed out shortly before his recall to Moscow that "a military conflict could be avoided if Marshal Tito would agree to the forming of a Macedonian State." The concentration of Soviet troops in Albania, the fortifications along the coast near Drac, the Soviet marines on the isle of Sasseno, the building of submarine bunkers in the gulf of Valona, the forming in Bulgaria of an international Cominform Army of 150,000 men under the command of Marshall Koniev—all this indicates, and Tito knows it, that it is five minutes to twelve in Yugoslavia.

It would be rash to expect a sudden sentimental journey Westwards from a regime which still remains devoutly communist, even though it questions the infallibility of the pontiff in Moscow. But it is probable that, in case of a conflict, Tito will have to turn West for help. For her part, Yugoslavia has much to offer in return—rich resources, especially of timber, maize and copper. Needless to say, the West would find it much easier to lend a helping hand if Tito started to show some respect for human rights. Democracies gag at doing business with a man—even if he is opposing Stalin—who sent the saintly Archbishop Stepinac to jail, the gallant Mikhailovitch, and many others, to an untimely grave.

Mr. Acheson's whitewash

James F. Kearney

THE NOW FAMOUS White Paper on China recalls Monsignor Fulton Sheen's statement about the modern philosophy of denial of personal guilt: "By denying personal sin, nice people make a cure impossible. The really unforgiveable sin is the denial of sin, because, by its nature, there is now nothing to be forgiven."

The terrible fact that Russia is in control of most of China is not the State Department's fault, says the White Paper. Yet, though we blamed the Japanese for Pearl Harbor, we didn't therefore exculpate Messrs. Kimmel and Short, whose business it was to see that Pearl Harbor didn't happen. Mr. Acheson seems to hold that the State Department has never made any blunders, that its every move in the Orient was wise, farsighted, carefully planned. Who is to blame for the disaster, then? He points an accusing finger at Chiang Kai-shek, the man who for twenty-two years has tried, and is still trying, to keep Russia out of China. Mr. Acheson even defends our betrayal of China at Yalta. His whole whitewash of a supposedly American policy which has logically resulted, as many Americans long ago predicted, in disaster for us and which has benefited only Soviet Russia, is a truly amazing feat.

With one of Mr. Acheson's statements we can heartily agree: he admits at long last that "the communist leaders have foresworn their Chinese heritage and have publicly announced their subservience to a foreign Power, Russia." Yet we wasted precious years because our alleged China "experts" said that a coalition was the solution for China; that the Chinese Reds weren't really Communists; that they could be weaned away from Russia; that Mao Tse-tung was a nationalist, a potential Tito who would welcome our loans, our business, our industrial know-how.

To shift the blame, Mr. Acheson repeats *ad nauseam* the old diatribes against Chinese corruption: "The Kuomintang had apparently lost the crusading spirit . . . In the opinion of many observers they had sunk into corruption, into a scramble for place and power, and into reliance on the United States to win the war for them." The fact that newly arrived American observers found corruption in the Chinese Government left the Old China Hand cold. He knew before these bright young men came, as every Chinese knew, that there was plenty of corruption in Chiang's Government, as in past Chinese Governments, and in the Chinese Red Government. He did not deny the facts; he faced them, and went on with his work, knowing that if he spent all his time trying to clean up another's mess, he would never get his own job done.

Father James F. Kearney, S. J., brings eighteen years of experience in the Orient to his critical analysis of the State Department's White Paper on China. During his years in the East, Fr. Kearney taught at Ricci College, Nanking, and Gonzaga, Shanghai. In Shanghai he also directed the Catholic Radio League, and served for ten years as editor of the Catholic Review.

Unfortunately, our State Department got sidetracked on reform. It began dictating to Chiang how to run his Government, who should be in it and who shouldn't.

It was evident to us [says Mr. Acheson] that only a rejuvenated and progressive Chinese Government which could recapture the enthusiastic loyalty of the people could and would wage an effective war against Japan . . . American officials repeatedly brought their concern with this situation to the attention of the Generalissimo and he repeatedly assured them that it would be corrected. He made, however, little or no effective effort to correct it.

In consequence of this attitude, meddling in the internal affairs of the Chinese Government became the great indoor sport of American reformers. They forgot their primary mission—to keep the Russians from getting control of China. Though much of the advice they gave him was wrong, impractical, pro-Soviet, Generalissimo Chiang really did institute some reforms in his inefficient Government. He knew, however, as all of us know, that it would be at least a fifty-year peacetime job, and the Reds just weren't waiting.

General MacArthur, who knows his Orient as Mr. Acheson does not, made a public statement on this question that is still timely:

The international aspect of the Chinese problem has become somewhat clouded by demands for internal reform. Desirable as such reform may be, its importance is but *secondary* to the issue of civil strife now engulfing the land, and the two issues are as impossible of synchronization as it would be to alter the structural design of a house while the same was being consumed by flame . . . The maintenance of China's integrity against destructive forces which threaten her engulfment is of *infinitely more immediate concern*. (Italics mine)

"History has proved again and again," says Mr. Acheson sagely, "that a regime without faith in itself and an army without morale cannot survive the test of battle." It is true that loans and munitions without morale are useless; but why, then, if it wanted a Nationalist victory, didn't our State Department build up instead of destroy Chinese morale? General Chennault, sympathetic with the Chinese, answers Mr. Acheson:

Given a chance, the Chinese will fight communism and fight it violently. I make this statement in the face of all the reports of the Chinese armies which have refused to fight, and of mass desertions to the Communists . . . These things are happening because the troops opposing the Communists . . . no longer feel they have a chance to win. For many reasons—and much of the responsibility is ours—the authority of the Central Government has disintegrated, and its incapacity to defend itself has become apparent to the troops in the field.

"Since VJ Day," continues Mr. Acheson pontifically, "the U. S. Government has authorized aid to Nationalist China in the form of grants and credits totaling approximately \$2 billion." That is true, but if we subtract that \$2 billion from the unauthorized gift—reduced, if possible, to dollars and cents—which President Roosevelt made to Russia of China's Port Arthur and Dairen, plus the setting-up of joint Russo-Chinese ownership of China's vital Manchurian railways, and the agreement to get Chiang to recognize Outer Mongolia as an "independent state," i.e., a satellite of the expanding Russian Empire, we still owe China a lot of money. "We, for our part," says Mr. Acheson, "in order to obtain this commitment [Russia's entry into the Pacific War] were prepared to and did pay the requisite price." We? Wasn't it rather Chiang, who was never consulted? Imagine any Power doing that to us!

It is difficult to understand how Mr. Acheson can honestly say: "Nothing that this country did or could have done within the reasonable limits of its capabilities could have changed the result [of the Chinese civil war]; nothing that was left undone by this country has contributed to it." That is hardly the opinion of MacArthur, Wedemeyer and Chennault, all of whom have enjoyed success in the Far East—which Mr. Acheson hasn't.

The pretext for withholding the Wedemeyer report—that its proposed five-nation temporary control of Manchuria would gravely offend China—is puerile. The State Department hasn't feared to offend China in nearly every other way. General Wedemeyer proposed his idea to Chiang, openly, back in 1945 (Cf. "Tyrannous Decade," *Fortune*, February, 1948). The Generalissimo refused, hoping the Russians would stick to their Yalta agreement. By 1947 he knew more about the Russians, and would hardly have been insulted at this second proposal from his good friend Wedemeyer. The two got along famously after the removal of the uncouth, name-calling Stilwell, and General Wedemeyer told the House Committee at Washington in 1948: "I had two years of almost daily contact with the Generalissimo. I went to China prepared not to trust him or like him, but I left with the highest regard and admiration for that man."

"We must face the situation as it exists in fact," says Mr. Acheson. "We will not help the Chinese or ourselves by basing our policy on wishful thinking." Well said. Had the Far Eastern Bureau faced the facts honestly at the end of the war, and realized that our primary objective in the Far East was not to avenge General Stilwell or to reform the Chinese Government, but to protect American interests in China and above all to see that Russia didn't take over the country, a lot of the unpleasant facts we are urged to face now would not have to be faced. So let's start to be realistic.

Perhaps the first step is to recall that in the Sixth World Congress of the Communist International, held in 1928, one of the Theses formulated on the Revolutionary Movement in the Colonies and Semi-Colonies was:

In China, the future growth of the revolution will place before the Party as an immediate practical task the preparation for and carrying through of armed

insurrection as the sole path to the completion of the bourgeois-democratic revolution and to the overthrow of the power of the imperialists, landlords and national bourgeoisie—the power of the Kuomintang.

Here we find that for years the Communists have had a clear-cut, definite plan, which they have pursued relentlessly and all too successfully. We, however, still have a sign out in front of the State Department: "Wanted, a Plan for China." In consequence, we are at a big disadvantage before the thundering advance of the Reds. At the moment, we have three men trying to work out a plan. Are they real experts on China, men who know how the Chinese mind works, who have scored successes out there and who dislike our unrealistic postwar policies? No: three amateurs. I don't know much about them, but Mr. Alfred Kohlberg gives us some food for thought.

Although I understand Ambassador-at-large Philip C. Jessup has never been in China, the White Paper was prepared under his direction, and Secretary Acheson has announced that Jessup and two "outsiders" will puzzle out a new China Policy . . . The two "outsiders," President Case of Colgate and Mr. Fosdick of the Rockefeller Foundation, do not, to my knowledge, have public records as Far East authorities . . . President Case is recorded as a member of the Institute of Pacific Relations and of the Council on Foreign Relations, whose Far East Chairman is Owen Lattimore . . . Up to 1944 Professor Jessup was successively Chairman of the Institute of Pacific Relations and Chairman of the Pacific Council of same . . . In these capacities he was in close association with Mr. E. C. Carter, Owen Lattimore, Frederick Vanderbilt Field, Guenther Stein, Anna Louise Strong and other left-wingers . . . Under Professor Jessup's direction, in the *Far Eastern Survey* of July 14, 1943, the first blast in the campaign against the Nationalist Government of China was published . . . This theme song . . . was taken up the following month by the *Daily Worker*, the *New Masses* and others . . . Professor Jessup must therefore be honored as the initiator of the smear campaign against Nationalist China and Chiang Kai-shek . . . He was deputy to Alger Hiss as Secretary General at the UN in San Francisco in 1945 . . . Communist fronts sponsored by Professor Jessup include the "American-Russian Institute," "National Emergency Conference for Democratic Rights," and the "Coordinating Committee to Lift the Embargo" (on Spain).

All this is sickening, and recalls Mr. Bullitt's stinging words before the Texas Legislature last April:

One of the oldest traditions of our country is that when a General loses an army or a division through incompetence he is court-martialed. But the officials of the Department of State lose whole countries and even continents through incompetency and receive not dismissals but promotions. . . .

In June, Moscow's *Pravda* published a series of articles by Red Liu Shao-chi, stating that the liberation of China and Southeast Asia from the imperialist yoke is the most direct way to strike at capitalism and encourage world revolution. The Reds and their fellow travelers know that China is the key to colonial Southeast Asia, which in turn is the key to Marshall Plan Europe, and to world domination. Apparently, we don't.

The nun

You wore white that morning, little sister,
Like a bride;
And we all cried—
The whole gathered clan of us,
For though we saw the glory
We saw also the heart-tugging, human side of the story.

You wore white that morning, bridal satin,
Till they prayed over you in Latin
And gave you scarecrow black
Without shape or grace
—Yard upon yard of it,
Skirt and shawl,
And a high, starched linen hatbox-wall
Round your little lost-forever face.
This never-to-wear-out, anachronistic going-away dress
Killed and confined your loveliness.
You had cherry-size beads on a plaited cord,
And you looked funny and dignified
—A little penguin of the Lord.

We all cried
Because we knew we had lost you
To a family as far-flung as sinning,
To a grotesque, earth-cumbering family without end
or beginning.
For every slum is full of your kin—
Shaking old men, too old to sin,
Shaking old women, too tired to need to be brave,
Taking snuff on the edge of the grave,
And doorstep babies with watery eyes.

*How can you love them, little maid?
It is not I who love, she said,
But the Christ in me loves the Christ in them,
And the Christ in them is the Christ in me,
And in the end there will only be
One Christ, loving Himself.*

For ever more
You will go from door to door
Begging other people's bread.
You will close the eyes of the friendless dead,
See that the orphanage vests are aired,
And that old forgotten men
Have their corns pared.

Doing the same things every day
In the self-same, self-destroying way,
Saying the same prayers in the same stall
Until the sweet riotous will do this or that is erased.
There will be none of you left, little sister;
Of the real you that we knew and loved there will be
nothing at all.

This is the lie and the human story,
Little sister,
But you and I, God be praised,
You and I know the truth and the glory.

LITERATURE AND ARTS

All of you will be left, little sister,
For only the Christ-fettered are free,
And as your will merges in His will you will be
More really, more truly yourself than ever before.
When you submit and adore
Blotting out the self that used to be
He will paint it in again
Tenderly, lovingly,
As He painted it
Before anything but God was
Before the stars were kitted in the empty skies.
You will belong to all times and to all places
To every cloister where adoring faces
Lift, or have lifted, or will lift
To the white Host
Yesterday, now, and forever.
You will share in every prayer since time began,
Kneel with Catherine and Thérèse,
Die with Xavier on Sancian.
The Poverello and you will give praise
And rejoice
At the same altar
With the same voice.

The prayer you say today
Will link with the prayer that an old grey
Woman in Gortahork will say tomorrow
Over a pair of half-knitted socks
And help the Dumb Ox
Over a tough bit of the *Summa*.

For no prayer is said now, or then,
And once is always.
So Colmcille, in the Hebrides
Is still giving praise,
And Patrick praying on the Reek
With arms a-stretch
Helps some poor wretch
Who is to die next week.

I am lonely, little sister.
Because of the hating-to-lose-you human story,
But when I think of how your soul will open like a flower,
And shine like a star,
Losing itself, and finding itself, in Christ Our Lord,
My eyes blind with the glory.

JOHN D. SHERIDAN

"Ignis fatuus" kindly?

LEAD KINDLY LIGHT

By Vincent Sheean. Random House. 370p. \$3.75

At New Delhi in January, 1948, India's Prime Minister, Jawaharlal Nehru, was "infuriated" when he read Vincent Sheean's New York Times article on Pakistan. When the two men met that day in India's capital, Nehru lost no time in telling Sheean how gullible and hasty and one-sided had been his judgment of a very considerable dispute. "Gullible, hasty, one-sided in a very considerable dispute" are all hard words to throw at any author, especially at the author of fourteen popular books. Now that Sheean has just written his fifteenth, these "hard words" are here and now to be thrown again, not at him this time, but to him. Distinction is made between "at" and "to," for I do not write in anger. I write in pity.

First, however, what is good in this book? *Lead Kindly Light* is avowedly a study of Mohandas Karamchand Gandhi, India's deservedly beloved Mahatma or "Great soul." Hardly a third part of the book is directly concerned with the life and work of Gandhi himself, but this part (pages 59 to 159) is probably the best biography of him ever written. These pages are excellent journalism, very interesting and dependable, for they are on Gandhi's own 1921 autobiography—written during one of the several prison terms he endured for India's independence—as well as on the many subsequent articles for his *Young India*. Two conversations with Gandhi and many about him with intimate friends also enhance the value of this biography.

Before and after these hundred pages, however, are others which Sheean thinks the reader needs in order to understand both Gandhi and Sheean aright. Especially of these pages is the judgment true which the author passes on his book as a whole: "This is no scholarly work. It is for my own kind to read." Five topics are discussed in these pages, at times a little wearisomely—Vincent Sheean's own religious experiences in India, the Hindu caste system, the Hindu dogma of transmigration of souls, various nineteenth-century reformers of Hinduism (particularly that remarkable man, Ramakrishna), and Hinduism's longest epic poem, the *Mahabharata*. Out of the huge mass of this ancient Sanskrit poem (it is eight times as long as the Iliad and Odyssey together) the section that was Gandhi's favorite reading is especially noted. This is the famous *Bhagavad Gita* or "the Lord's Song," or, as Sir Edwin Arnold called

it in his poetical translation, "The Song Celestial."

There is no doubt that an understanding of the *Gita* (pronounced "Geeta") is necessary for an understanding of Gandhi, for both are intensely Hindu. Sheean is at considerable pains to acquire and convey a good popular understanding of the poem, but just here is the three-fold pity of it. First, it is an ex-Catholic who labors so strenuously at this. Next, he shows such insignificant understanding of the intellectual and spiritual profundities of the religion he abandoned. Third, while he is correctly appreciative of the truths in the Hindu scriptures, he is also wittingly or unwittingly blind to the all-pervading, all-corroding evils and untruths of polytheism, pantheism and fatalism which defile Hinduism's truths.

On two scores, then, Vincent Sheean has shown himself gullible, hasty and one-sided in the decidedly considerable dispute between Catholicism and Hinduism. He has failed really to understand Catholicism and Hinduism. He has with much labor found and read through a library of popular works on Hinduism (mentioned in his five-page bibliography) and has rightly admired the good things he found extolled therein, for instance, chastity and self-denial, unselfishness and honesty, contemplation and adoration. But this library on Hinduism was written to commend to minds and hearts the Hindu religion's unholy other side, its polytheism, pantheism and fatalism. These books which Sheean recommends tell us at one moment that we should pay divine worship to millions of imaginary gods and goddesses, at another moment to imagine that we and the whole world are the only "God" there is. Sheean's books tell us in one mood to love and worship with Ramakrishna the goddess Kali—Kali wearing her necklace of skulls and dancing in wild glee until she notices that she is treading on the prone body of her husband, the god Shiva! Or in the same mood these books ask us to imitate Gandhi in worshipping Rama, whose name Gandhi breathed forth in two ejaculations as he fell dying in front of Vincent Sheean. This very startling experience of Sheean at the scene of Gandhi's assassination, coupled with his almost idolatrous admiration of the Mahatma, changed Sheean almost instantaneously from a materialist into a believer in "God." Whether God is polytheistic or pantheistic or the one under one aspect and the other under another is not, however, at all clear in Sheean's mind. Hinduism allows him that liberty with facts.

Lead Kindly Light is named, of course, after Newman's beautiful hymn. Gandhi admired this hymn so much that

BOOKS

he had it chanted at his prayer meetings, along with selections from Hindu, Moslem and Buddhist scriptures. This association of the hymn with Gandhi's practice justifies the title of Sheean's book. Otherwise Catholics would consider his title blasphemous. For his "Kindly Light" leads to polytheistic, pantheistic, fatalistic Hinduism!

DAYAKISHOR

Before the Mayflower

THEY CAME HERE FIRST

By D'Arcy McNickle. Lippincott. 325p. \$3.75

This is the story of two peoples and their struggle for the same piece of land. It is a story in which the stronger not only overcomes the weaker, but succeeds in having his own version of the encounter accepted as the complete, authentic account. And, strangest of all, the feud continues, and probably will continue so long as the Indians have any land left, or until the conscience of honest citizens calls a halt to all the euphemisms for despoiling the tribes. Mr. McNickle writes:

The status of the Indian and his tribe in the United States is almost universally misunderstood. By many it is assumed that Indians are imprisoned behind reservation walls, or that alternatively they have been racially segregated in rural ghettos. Those who have such beliefs are easy marks for the sharpsters who at the least occasion will shed copious tears and urge that all reservation lands be placed at once on the market and all tribal entities be dissolved. The emotion which prompts these urgings is obviously something other than sympathy for the Indian.

They Came Here First calmly and dispassionately reviews the record of the Indians from their migration to the New World 250 centuries ago to the present. Geology, archeology, anthropology and history piece together the narrative. And the "First Americans" emerge as real people, not as the romantic "noble savages" of Rousseau and Chateaubriand, or the idealized characters of Cooper, Longfellow and Helen Hunt Jackson. In the tragic four centuries and a half some of the blame falls on certain tribes for their eagerness to sacrifice their culture for the alcohol, gadgets and firearms of the Europeans.

Nor are all the white men villains. There is the splendid record of the

Spanish Court (in spite of some vacillation); of the Popes (witness the Bull, *Sublimis Deus*); of the great Dominican, Las Casas; of the Jesuits with their Reductions in Paraguay; and of the Franciscans and other missionaries. In our own country, the courts have an enviable record for justice towards the Indians, even at times when Congress or the Executive branch of the Government vied with the land-hungry citizens in seizing the aborigines' land. Progress, and the onward march of civilization, justified the means taken!

With the patient objectivity of the Flathead Indian and the careful documentation of an Oxford scholar, D'Arcy McNickle has produced a book that should be required reading in courses on U. S. history; while for all who are interested in or work with Indians, for all who are puzzled by headline accounts about rehabilitation of tribes or Congressional appropriation for Indians, *They Came Here First* will be a reliable manual. The author has relegated his source notes to the end of the book, and happily so, because there is hardly a sentence not backed by at least one solid reference. JOHN J. BROWN

Fear outweighs home-sickness

THIRTEEN WHO FLED

Edited by Louis Fischer. Subeditor, Boris A. Yakovlev. Harper. 244p. \$3

After many years in Russia as the *Nation's* correspondent, Louis Fischer slowly came to see that the promise of plenty in the far-off future does not compensate men for the present misery of daily existence under a lawless and Godless tyranny. Since Mr. Fischer's own awakening he has done his best, by means of books, articles and lectures, to arouse the rest of us. In this volume he has hit upon the capital scheme of presenting, in their own words, the disillusionment of thirteen Soviet subjects who have decided to break with Stalinism, even at the cost of never seeing their homeland again.

The thirteen who fled are typical of the half-million or more Soviet citizens who came to Germany as slave laborers or prisoners of war and refused repatriation after their release. Enslaved people of other nationalities were overjoyed at the opportunity to return to their homes; only Russians and citizens of the satellite states preferred to begin life anew in strange surroundings.

To those who ask why, these sketches of the lives of ordinary Russians provide a comprehensive answer. To the economic misery and political oppression which were the common lot of the Russian people even in peaceful times, the communists, during the war, added

a cynical disregard for the ordinary man's fate. All Russians, except the top party leaders, were expendable. Betrayed by their government, Russians suddenly understood that the path of communism was a closed circle instead of a straight road to better times. Conditions which could be borne, albeit with difficulty, if there was hope for the future, became intolerable when the long-term view was hopeless.

The thirteen refugees who record their experiences here represent all walks of life: peasants, workers, Red Army men, party bureaucrats and intellectuals. Despite their varying positions in Soviet society, each tells a similar story. Usually they accepted communist propaganda, at first, and worked for a classless society with plenty for all. Shortly, however, they were confronted with the senseless tyranny of the party or its secret police. The father of one disappeared; the teacher of another was exiled; an officer's associate was accused of treason; a fourth was obliged to change his milk-supplier because she was the wife of a kulak; still another was forced to help betray his friends. Admiration for the regime changed to suspicion of its methods and hatred of its program.

The war uprooted these people and took them far from home; but even under the terrible conditions of Nazi



captivity they discovered that the West was a better place in which to live than Russia. Even that would not have been enough to keep them from returning home; it was fear of the Soviet secret police which ultimately persuaded them to take their chances in the West. Soviet authorities suspected all Russian nationals found in Germany and treated them as traitors. Prisoners of war were severely punished for surrendering. Slave laborers were sent to forced labor camps, thus exchanging German for Russian serfdom.

Mr. Fischer has chosen a simple yet graphic method of exposing one more harsh facet of communism. The life histories he has gathered are convincing in sincerity; they are the stories of plain men and women who want only to live in peace. It would do Stalin a world of good to read *Thirteen Who Fled*. It might lead him to understand the enormity of his sins against his own people. It might make him understand why one chapter of this book concludes: "I am homesick and love my country, but I fear it also. I live in the hope that the tyranny will fall and that my people will awake from their heavy sleep." LEONARD J. SCHWEITZER

LET LOVE COME LAST

By Taylor Caldwell. Scribners. 408p. \$3

A misguided father who loved his children not wisely but too well is the subject of this fictional biography of one William Prescott, self-made millionaire lumber dealer. The story—a good one, told with artistic precision and restraint—is somewhat typical of the American success story of the last part of the previous century, but with a different twist. The difference lies in characterization. The characters, while graphically portrayed, are somewhat incredible in some respects. It is hard to believe that a father could be such a fool and that children could be such ingrates; that so much love—however unwisely applied—could breed so much hate—deliberate, ugly, selfish hate.

The story, a sad and frightening commentary on the rearing of children, points up the hopelessness and futility of a background of no discipline and no religious training. Money there was, and all kinds of earthly goods, but no character-building. The late awakening to realization and sense—a moral and even religious sense—and the triumph of one noble child at the end are bright spots in an otherwise desolate atmosphere.

In the course of the narrative, the slightly boring business aspect is handled well, in a way understandable to any reader. The members of the company's board and the three old lawyers are, however, definitely stock characters. The most convincing personage is the feminine lead, Ursula Prescott; the most wholesome, the old Italian monk, Fra Leonardo. Even the grand house takes on a kind of personality as it alternately shelters and smothers its inhabitants.

A hopeful note at the end: "Perhaps it would indeed be possible to believe in that ancient salutation to the world: 'On earth peace, good will toward men'"—to believe that it holds the key to the entire situation.

CATHARINE D. GAUSE

REVOLT IN SAN MARCOS

By Robert Carver North. Houghton, Mifflin. 433p. \$3.95

If anyone should offer to lend you a copy of the second-best novel written at Stanford last year, tell him thank you, no. Mr. North has outdistanced the field with a tolerable sketch of life and manners among the (non-existent) Nacheetl Indians of Central America, to which he has appended, for no reason made clear within, some 400 weary pages of familiar, south-of-the-border patchwork.

Carlos Chichayan learns about life and death, women, Yanqui greed, the local variant on Christianity, *democracia*, the long and hard way—and Carlos is not the only one. At twelve he has the aged and saintly Father Timoteo over a pretty barrel with his frank and fearless questioning; what emerges is a Manichean exposition of the mystery of human generation, accompanied by a dash of depraved nature and fierce blushing. Carlos learns to read, indulges in thinking and other dangerous practices (some of them along *la Calle de las Mujeres*), and dreams of his exploited nation as a land of promise flowing with Locke *et* Mill—Church, local dictator, and the Prettyman Enterprises, Inc., all consigned to the exterior darkness.

There is much elementary political theorizing here, a few nazi gunboats, and a childish insistence that, since men have found carnal indulgence rather fun over the years, the logical thing would be for a couple of fuddy-duddy institutions to get hep or however you would say it in Xlalak. A number of admirable causes are espoused between these two covers (distinguished writing not among them), a further proof, if one were needed, that the road to good intentions is often paved with hell.

GEOFFREY A. STEVENS

From the Editor's shelf

IN BEAUTY LIKE THE NIGHT, by Lewis Arnold (Bobbs-Merrill. \$3). Although this is a postwar novel, a fictional autobiography of Alan Farnsworth, the son of an English peer who is blinded in a plane crash during World War II, yet, according to the reviewer, *Lydia C. Giglio*, it has none of the general characteristics of that genre, for it is simple in its plot and expression, sincere and kindly in its theme. In spite of being the story of a pathetic invalid, it is far from depressing. There are minor flaws in construction and characterization, but they are outweighed by the excellence of the integrated work, the author's remarkable artistic precision and perception.

THE BUBBLING SPRING, by Ross Santee (Scribner's. \$3.75). The excellent drawings of horses, cowboys and Indians and the Western range country are not enough to make this novel of the West in the 1870's impressive. The author has done most of his writing in the short-story field, and *Michael D. Reagan*, the reviewer, believes that the present work, whose characters are mainly stock items, lacks cohesiveness as a novel, having no story development, although some of the chapters are individually satisfying as portrayals of Western life.

THE WORD

There met Him ten men that were lepers. . . . Whom when He saw, He said: Go, show yourselves to the priests. And it came to pass, as they went, they were made clean. And one of them . . . went back, with a loud voice glorifying God. . . . And Jesus answering said: Were not ten made clean? And where are the nine?

"Where were the other nine, Daddy?"

"I don't know. Not that nine. That was a long time ago, and I don't know what baubles people got in exchange for their immortal souls in those days. But I'll bet if you stopped in the pariah house and asked Father John, he could tell you what becomes of the nine nowadays, after they have been cleansed of their moral leprosy in the confessional. He could tell you stories about why they don't come back to say thank you to God. I've heard him telling some of them."

"Tell me!"

"I remember his telling about one man who landed a political job—a job that made him important, and he was

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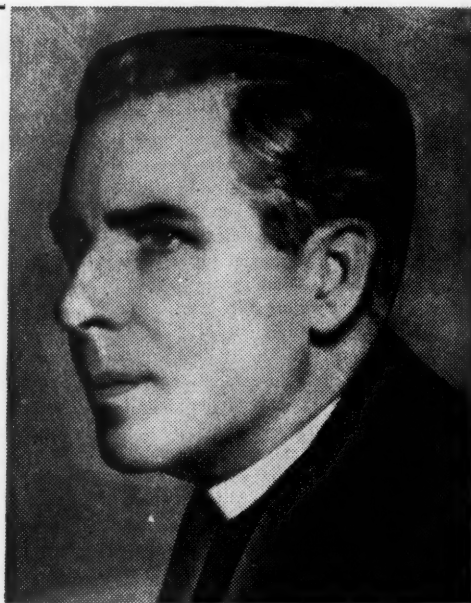
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afraid he'd lose it if he was faithful to Christ. So he was unfaithful. He is still unfaithful—and he's old enough to die now. You see, people get into the habit of betraying Christ, and then it's hard to stop.

"There was another man who insisted on sending his daughter to a pagan school because he wanted her to meet boys from families high in pagan society, so that one or another of them would marry her and give her social standing, and money, and all the other things which are so meaningless in eternity. Naturally, the man was ashamed of mistreating Christ that way, so he stayed away from Him; and he was still staying away when one day his heart suddenly stopped beating, and he had to face, unprepared, the problem of his and his daughter's social standing in the Kingdom of God—the same God on whom he had turned his back, even after receiving the gift of faith and forgiveness.

"O, believe me!—Father John knows some horrible examples of people who couldn't be bothered saying thank you for baptism and the sacrament of penance which gave them title to life everlasting.

"There is a beautiful girl who married a man who didn't want children; and to please her husband she is selling out Christ day after day and year after year. There is a man who learned that the way to get ahead in his company and make his pay check bigger and bigger was to join an organization which required him to walk away from Jesus, and never go back to fall at His feet. There is a mother who felt so conspicuous among her acquaintances because her children were going to a school where they learned about God; so she took them out and sent them to another school where they wouldn't.

"There are all kinds of people who prefer leprosy to Christ; and I think Father John knows them all."

JOSEPH A. BREIG

THEATRE

THE NIGHT AND THE STAR. It is the secret ambition of all summer-theatre managers to present a new play that will later be presented on Broadway, and perhaps eventually become an enduring part of dramatic literature. Not many managers ever see their dream come true, but Henry G. Fairbanks, director of St. Michael's Playhouse in Winooski, Vermont, has at least an outside chance. *The Night and the Star*, by John L. Oberg, won second honors in the contest for the

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Christopher awards, a prize that made its author a wealthier man by \$3,000, and if the play wins richer rewards in the future, Mr. Fairbanks will proudly remember that he sponsored its first performance.

Set in a Southern community where race relations are normally brutal, and likely to explode into violence in a period of tension, the play describes the ordeal of a sheriff when a mob threatens to lynch a prisoner in his custody. Lynching, while it has not yet become a hackneyed theme on the stage, is no longer a dramatic novelty. Since the crime has been conspicuous in several tolerably recent plays, the author can hardly be complimented for choosing an original subject. But while Mr. Oberg's material may be slightly shopworn, his writing is so sincere and vigorous that the result is a social drama that works up to an exciting climax. In the later scenes, the action comes close to melodrama, but without compromising the social purpose of the play.

There is a touch of Hamlet in the story, in the sense that the conflict occurs in the mind of the leading character. There is humor in it, too, especially in the lines assigned to the cynical editor, a role tailored to order for an actor like Will Geer. A Negro has been accused of rape, arrested and

brought to trial. Feeling against the accused runs high until the community is on the verge of a lynching. The sheriff is confronted with a choice—between protecting his prisoner, even if it costs his life, and permitting himself to be “overpowered” by the mob. One of his deputies thoughtfully provides the ropes with which the mob can tie his chief and himself to a couple of chairs. While the sheriff is making up his mind, the editor serves as Greek chorus, dilating on the moral values involved in the situation. The drama pivots on the sheriff's decision.

Somewhere between Winooski and New York, I lost my playbill; and deprived of that document I am not able to mention production credits with adequate reference to merit. All I can say is that a young actor whose name I have forgotten gave an admirable performance in the leading role—the sheriff—and the artist who designed the set did a good job. Whoever selected the costumes rates a ripple of applause. There is some bad writing in the play, and places where the emphasis is confusing, but those defects could be removed by a bit of buffing. Essentially a better play than *The Respectful Prostitute*, *The Night and the Star*, with careful casting and smart direction, may become a bigger Broadway hit.

THEOPHILUS LEWIS

FILMS

MADAM BOVARY. My acquaintance with Gustave Flaubert's much celebrated and excoriated novel was of the slightest until the advent of the movie version. As a result I was quite startled to discover how much universality and how much of specifically modern application its ill-starred heroine's problem has. Emma Bovary, though certainly more sinning than sinned against, was caught in the web of deceit, adultery and debt which eventually destroyed her, because she found reality intolerable. Like many of her present-day counterparts (whom the movies, magazine fiction and the romantic motif in advertising have provided with a more fertile field from which to gather dangerous illusions), she visualized beauty and truth in terms of the wildest fairy-tale imaginings and dismissed the obligations of everyday life as a bad dream best forgotten. Both the concept of the escapist complex and the story of its corrupting influence on a particular woman were apparently regarded at the time the book was published as shocking and viciously untrue. One hundred years later the movie, which is quite faithful to the original, runs the risk of being criticized for presenting such trite and commonplace subject matter. However, the picture is very well done, managing both its character study and its portrait of French peasant life with a maximum of conviction and a minimum of Hollywoodisms. Jennifer Jones, after a shaky start, brings the heroine vividly to life, abetted by Louis Jourdan, Christopher Kent (of the Swedish films) and Frank Allenby (a visitor from the British stage). For better or for worse Van Heflin changes the tone of the story considerably by making the cuckolded husband a more dignified and admirable character than Flaubert intended. James Mason appears in a prolog and an epilog as the author himself defending his book against the charge of debasing public morals and defaming French womanhood. Except that they serve as a device for introducing Emma and all her mental quirks without tedious exposition, these appendages might profitably have been omitted from what is an engrossing and tasteful adult film. (MGM)

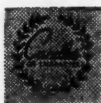
IT'S A GREAT FEELING. When Hollywood sets out to spoof itself, the intention is laudable but its execution tends to be pretty dismal. Here the efforts of an obnoxious director named



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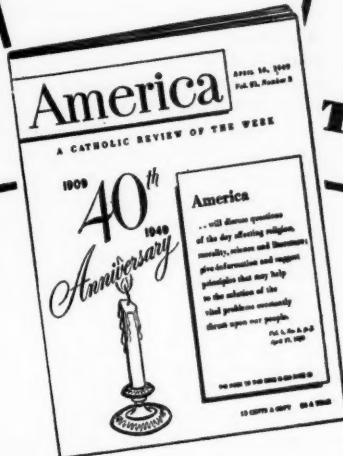
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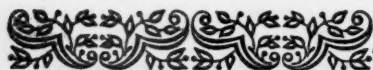
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WESTMINSTER

MARYLAND



Jack Carson (Jack Carson) and an agreeable but not very bright actor named Dennis Morgan (Dennis Morgan) to help a waitress (Doris Day) break into pictures provide the ingredients for a comprehensive but monotonously unimaginative burlesque of life at a big studio. Most of the stars under contract to Warner Brothers (including Gary Cooper, Joan Crawford, Danny Kaye and Errol Flynn) turn up briefly to play themselves or their screen selves or a bit part which derives its humor from sheer incongruity. In between times the gag writers were hard at work concocting jokes to which they were apparently so attached that they told each about three times. The whole is liberally seasoned with Technicolor and songs. *Adults* should find it about as amusing as the average program of a third-rate radio comedian.

JOHNNY STOOLPIGEON is a thoroughly typical *adult* cops-and-robbers melodrama, in which a steel-nerved Treasury agent (Howard Duff), accompanied by a cop-hating paroled convict (Dan Duryea), infiltrates a narcotics-smuggling ring with results highly successful to everybody but the criminals. It is chiefly distinguished from numerous other films in a cycle which shows no signs of waning by its somewhat swifter pace, by John McIntire's excellent performance as the chief crook and by the fact that Duryea and Shelley Winters, whose screen mortality rate is almost 100 per cent, are still alive at the picture's close. (Universal-International)

MOIRA WALSH

PARADE

HUMAN NATURE SEEMED IN THE midst of a bad slump during the week. . . . In the realm of matrimony, to take one phase of life, behavior patterns were so extravagantly out of proportion to correct standards that they seemed like the outlandish distortions one sees in a mirror maze. . . . No mirror maze, however, was responsible for the misshapen patterns. . . . Human beings themselves were doing the distorting. . . . In Indiana, when a wife was killed in an accident, her two husbands stepped forward to claim her body. . . . In Seattle, a wife testified that her spouse never got out of bed except to go to the liquor store. . . . Conflicting views about humor were reported. . . . In Detroit, a citizen kicked his wife in the teeth when she refused to laugh at his jokes. . . . The emancipation of woman appeared to be in an expanding stage. . . . In Wis-

consin, a diminutive husband revealed he had to lock himself in his room to avoid beatings by his wife. She was, he told the judge, "a big, husky woman." . . . The attitude of English matrons was described as firm. . . . In London, a husband testified that his spouse threw butter at him, pulled him downstairs by his leg, scratched him with her fingernails and pushed a burning cigarette into his face. . . . Trolleys came between spouses. . . . In Blackpool, Eng., a husband who had previously cooked his own Sunday dinner, and burned the peas, obstructed traffic by telling his domestic difficulties to a crowd he had gathered in front of his wife's street car. He declared: "I want Violet to quit running her tram and come home to do the cooking. I'll get her back home if it's the last thing I do." In rebuttal, Violet informed the throng: "The trams are my career. I shall go on whatever happens." . . . Instead of striving to increase their love for each other, spouses did things calculated to lessen love. . . . In Chicago, a husband hid his wife's false teeth. . . . In Bridgeport, Conn., a husband threw the family cat into his wife's face.

Here and there among the week's grotesque designs for living something nearer to the normal behavior pattern could be discerned. . . . In Florida, a judge ruled that a married man cannot become engaged to another man's wife. . . . The case involved a married man who had given somebody else's wife an engagement ring. The pair planned to divorce their respective mates and marry. When the scheme fell through, the man sued to recover the ring. . . . Said the judge: "The very idea that a man, while married to one woman, can become engaged to another, not only shocks the human conscience but is contrary to all the rules of nature and precipitates a mockery of all the laws of God and man, and of the church and state. The ring cannot be considered as an engagement ring but as a gift. I award it to the woman."

The reminder that married people cannot become engaged is timely. Urgently needed at the moment is another reminder, to wit: that married people cannot get married. . . . Divorce does not break the marriage bond. . . . A married man trying to wed somebody else's wife is going through waste motion. . . . He does not become her husband and she does not become his wife. . . . It makes no difference what judges on earth may say. . . . The Supreme Judge has already ruled with finality in the matter. . . . He has decreed: "Whom God hath joined together let no man put asunder."

JOHN A. TOOMEY

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